The Foundations of all Beliefs

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With the Name of Allah, All-Compassionate, All-Merciful

All praise is due to Allah, The Beginner and Repeater of things, The Doer of whatever He wants, The Possessor of the Glorious Throne and the Powerful Grasp, The One who Guides the best of all slaves to the Guided Approach and the Correct Path, The One who confers blessing upon them after the testimony of God's unity by securing their beliefs from the darkness-es of things that cause doubt and fluctuation, The One who leads them to follow His messenger 'The Chosen One' (saws) and to follow in the footsteps of his most noble Companions who have been granted the distinguished honor of being aided and guided aright, The One who becomes manifest to them in His being and His actions with His beautiful descriptions that none grasp save he who lends an ear and is witness, The One who makes them cognizant of the fact that He, in His essence, is one without a partner, unique without a likeness, permanent with no opposite, individual with no rival, and that He is one and ancient in spite of not being a first of anything, infinite without a beginning, persisting in existence while not being the last of anything, forever with no end, Self-Subsisting without interruption, Enduring without elapse. He has always and will always be described with the ascriptions of majesty. It will never be ordained for Him to be terminated or set apart by the lapsing of infinite time and the concluding of life spans. Rather, He is the First, The Last, The Open, and The Hidden. And He has knowledge of every thing.

[Exoneration]

And [He taught us] that He is not a composite body of material form, and not an indivisible body of determined scope and limit.

And [He taught us] that He is not like physical bodies, not in scope nor in the susceptibility of division.

And [He taught us] that He is not an indivisible body, and indivisible bodies do not take up place in Him. And [He is] not an accident, nor do accidents take up place in Him. Rather, He is not like anything in existence. And nothing in existence is equal to Him. There is nothing like unto Him. And He is not like any thing.

Measurement does not define Him. Places do not encompass Him. The directions do not surround Him. Nor do the Earths and the Heavens embrace Him.

And [He taught us] that He is mounted on the Throne in the manner that He said and with the meaning that He intended, a form of mounting that is cleared of physical contact, establishment, fastening, incarnation, and changing location. The Throne does not carry Him. Rather, The Throne and its bearers are carried by the subtlety of His power and subdued in His grip. He is above the Throne and Heaven, and above every thing down to the farthest reaches of the Earthly soil, a type of 'above-ness' that does not increase Him in closeness to the Throne and Heaven, just as it doesn't increase Him in remoteness from the Earth and the soil. Rather, He is elevated in grades beyond the Throne and Heaven, just as He is elevated in grades beyond the Earth and the soil. And He is in spite of that close to every thing in existence. He is closer to the slave than the jugular vein, and He is witness to everything, in such that His closeness is not like the closeness of physical objects, just as His essence is not like the essence of physical objects.

And [He taught us] that He does not take up place in anything, and no thing takes up place in Him. High is He beyond there being a place that encompasses Him, just as He is too holy to have time set limits on Him. Rather, He was before He created time and place. And He is still now upon what He was upon then.

And [He taught us] that He is essentially apart from His creation with His attributes. Nothing other than Him is in His essence. And His essence is not in any other than Him.

And [He taught us] that He is exonerated from alternation and the changing of location. Things that emerge from non-existence do not take up place in Him, and accidents do not afflict Him. Rather, He is incessantly in the ascriptions of His majesty innocent of coming to an end, and in the attributes of His perfection without need of having more added to His perfect state.

And [He taught us] that He in His essence is known to exist through reason, He is seen in essence with the eyes as a favor from Him and an act of kindness to the righteous in the Abode of Permanence, and as a completion of the bliss by [the blessing of them] looking at His noble face.

[Life and Power]

And [He taught us] that He سبحانه وتعالى is Living, Powerful, Omnipotent, Subduing. Neither negligence nor impotence afflicts Him. Neither slumber nor sleep overtakes Him. And neither extinction nor death comes to Him.

And [He taught us] that He is The Owner of the Earthly and Heavenly kingdoms, and of Might and Prideful Greatness. His is the authority, subjugation, the creation, and the command. The Heavens are all folded in His hand. And all creatures are subdued in His grip.

And [He taught us] that He is the Unaided in creation and invention, and the sole performer of creation and innovation. He created the creation and their deeds. He determined the measure of their sustenance and their life spans. Nothing that is within the means of doing escapes His grip. And the managing of all affairs does not slip away from His power. Things within His capacity of doing are innumerable. And the things known by Him are without limit.

[Knowledge]

And [He taught us] that He is knowing of all things known, all-encompassing of what occurs in the limits of the Earths up to the highest of the heavens.

And [He taught us] that He is Knowledgeable. The weight of an atom in the Earth or in Heaven does not slip His knowledge. Rather, He even knows of the creeping of the black ant on the massive boulder in the dark night. And He perceives the movement of the atoms in the midst of the air. And He knows what is kept secret and what is even more concealed. And He is acquainted with the suggestions of hearts, the movements of thoughts, and of hidden secrets with a beginning-less eternal knowledge by which He has always been characterized for all eternity, not by a renewed knowledge that occurs in His essence through incarnation and transference.

[Will]

And [He taught us] that He سبحانه وتعالى wills all things that happen, manages all emergent things. So no few or many, small or large, good or evil, benefit or harm, faith or unbelief, knowledge or ignorance, gain or loss, increase or decrease, obedience or disobedience occurs without His foreknowledge, ordainment, wisdom, or will. So whatever He wills happens, and whatever He does not will does not. Neither the turn of a glance nor and unexpected thought escapes His will. Rather, He is the Beginner and Repeater, The Doer of whatever He pleases. None can put back His judgment. None can amend what He has decreed. And the slave has no way of fleeing from disobeying Him lest it be by His grace and mercy. And he has no power to obey Him lest it be by His will and desire. So were men, Jinn, angels, and devils to unite in order to make one atom

in the universe to move or to stop its movement without His desire and will, they would not be able to do so.

And [He taught us] that His will is standing with His essence among the totality of His attributes. He has always been described in that way as having it, as one who desires in His pre-eternity the existence of things in their respective times that He has determined. Then they existed in their times just as He intended in His pre-eternity with nothing appearing [to Him] before or after [another]. Rather, they happened according to His knowledge and will without substitution or change [of any plan]. He managed the affairs, not by the sequencing of one thought after another, and not through the deliberation of time. For that reason, no affair preoccupies Him from another affair.

[Hearing and Seeing]

And [He taught us] that He سبحانه وتعالى is Speaking, Commanding, Forbidding, Promising, and Threatening with a beginning-less eternal speech standing with His essence. It does not resemble the speech of the creation. So it is not a voice that occurs through the escaping of air or the trembling of throats, and not a letter that is cut off with the closing of a lip or the movement of a tongue.

And [He taught us] that the Qur'an, the Taurah, The Gospel, and the Psalms are His books revealed to His messengers (ahs), and that the Qur'an is recited with tongues, written in pages, protected in hearts, and that it in spite of that is beginning-less standing with the essence of Allah سبحانه وتعالى. It is unsusceptible to separation and dispersion by being transferred to hearts and pages.

And [He taught us] that Moses عليه السلام heard the speech of Allah without sound and without letter, just as the devout will see Allah's سبحانه وتعالى essence in the Hereafter without being a material body or a characteristic accident.

And since He has such attributes, He is Living, Knowing, Powerful, Willful, Hearing, Seeing, Speaking, with life, power, knowledge, will, hearing, sight, and speech, [He is] not merely [those things] by the essence.

[The Actions]

And He سبحانه وتعالى [taught us] that there is nothing in existence other than Him except that it emerges from non-existence by His doing and is a profusion of His justice, in the best, most perfect, most complete, and most just of ways.

And [He taught us] that He is All-Wise in His actions, Fair in His decrees. His justice is not to be analogized with the justice of slaves, since injustice is imagined from the slave by his meddling in the dominion of another, while injustice is not imagined from Allah

سبحانه وتعالى. For surely, He does not encounter another's dominion in a way that would make His meddling in it an act of injustice. For everything other than Him of men, Jinn, angels, devils, heavens, Earths, animals, plants, inanimate things, material objects, accidents, things perceived with the mind and with the senses is emergent from non-existence. He invented it with His power after non-existence and brought it into being after it had been nothing, whereas He had been in pre-eternity existing by His self and there had been no other along with Him. Then, He brought forth the creation as a manifestation of His power, a realization of His prior intent, and because of what was true of His word in pre-eternity, not for need or necessity of doing it.

And [He taught us] that He سبحانه وتعالى confers the bounty of creation, invention, and legal obligation, not out of obligation [on Himself], and [willfully and] copiously gives blessing and betterment, not because of being obliged to do so. His is the bounty, the good treatment, the blessing, and the bestowing of favor, since He was capable of pouring over His slaves all forms of chastisement and of trying them with different forms of agony and suffering. And if He had done that, it would have been justice from Him. And it would not have been something disgusting or an act of injustice.

And [He taught us] that He عزوجل rewards His believing slaves for acts of obedience by virtue of the generosity and the promise, not by virtue of entitlement or Him being obliged to do so, whereas no act is compulsory upon Him for anyone. And injustice is not imagined from Him. And no right is compulsory upon Him for anyone.

And [He taught us] that His right in acts of obedience is compulsory on the creation by reason of Him making it compulsory on the tongues of His prophets ﷺ, not merely by reason. Rather, He dispatched the messengers and manifested their truthfulness by way of the clear miracles. Then they conveyed His command, His prohibition, His promise, and His threat. Then it was compulsory on the creation to attest to what they brought.

[Meaning of the Second Declaration, which is The Bearing Witness for the Messenger to the Office of Holy Messenger]

And [He taught us] that He sent the unlettered Prophet of the Quraysh, Muhammad ﷺ, with His message to all of the Arabs, the non-Arabs, the Jinn, and Men. And with his divinely revealed law (shariah), he abrogated all divinely revealed laws except for what he affirmed of them. And He made him superior to all the prophets, made him the master of all mortal beings, and He denied the perfect state of faith from the testimony to God's unity, which is the saying "There is no God except Allah" as long as the testimony to the messenger, which is "Muhammad is the messenger of Allah" is not annexed with it. Then He obliged the creation to attest to his truthfulness in all of what informed of from the affairs of this world and the Hereafter.

And [He taught us] that He will not accept the faith of any slave until he believes in what he informs of to come after death. The first of it is the questioning of *Munkar* and *Nakir*. And they are two horrifying and terrifying individuals who will sit the slave up straight in his grave – soul and body, and then ask him about God's unity and the station of God's messenger. They will say, "Who is your Lord? What is your religion? And who is your Prophet?" And they are the Two Disturbers of the grave (fattana al-qabr). And their questioning is the first trial after death.

And [He taught us] that [He won't accept faith until] one believes in the punishment of the grave, and that it is real. And the ruling of it is justice on the body and spirit according to how He pleases.

And [He taught us] that [He won't accept faith until] one believes in the Scale possessing two plates and a tongue. And its description in massiveness is that it is like the levels of the Heavens and the Earth. The deeds are weighed in it by the power of Allah سبحانه وتعالى. And the cymbal on that day will be equal to the weights of the atoms or mustard-seeds to realize the completeness of justice. And the record books of the good deeds will be placed in a beautiful form in the plate of the 'light.' And the scale will be weighed down according to the degrees of them in Allah's sight by His grace. And the record books of the bad deeds will be cast in an ugly form into the plate of 'darkness'. Then the scale will become light in weight by Allah's justice.

And [He taught us] that [He won't accept faith until] one believes that the Sirat is real. And it is a bridge extending over the back of Hell, sharper than a sword and finer than a hair. The feet of the unbelievers slip on it by Allah's judgment سبحانه وتعالى, and it makes them fall into the Fire. But the feet of the believers will be firmly planted upon it by Allah's grace. And they will be steered into the Abode of Permanence.

And [He taught us] that [He won't accept faith until] one believes in the Pool (Hawd) that is visited for drinking, the Pool of Muhammad ﷺ. The believers drink from it before entering the Garden and after passing over the Bridge. Whoever drinks from it one drink will not thirst thereafter ever again. Its width is a month's journey. Its water is whiter than buttermilk and sweeter than honey. Around it are jugs whose numbers are as many as the stars in the sky. In it are two gutters that pour into it from *Al-Kauthar*.

And [He taught us] that [He won't accept faith until] one believes in the Reckoning and the Disparity between people in its regard in that some will have a discussion about the Reckoning, others will be exempted from [any discussion about] it, and some will enter the Garden without a Reckoning: They are Those Who Are Drawn Near (*al-Muqarrabun*). Then Allah سبحانه وتعالى will ask whomever He pleases of the Prophets about conveying the message and whomever He pleases of the unbelievers about belying the messengers. And He will ask the heretics about the Sunnah. And He will ask the Muslims about deeds.

And [He taught us] that [He won't accept faith until] one believes in the Removal of those who worship Allah alone (*al-Muwahhidun*) from the Fire after the exaction of vengeance [from them] until no person who worships Allah alone remains in the Fire by Allah's grace سُبْحَانَهُ وَتَعَالَىٰ. So no one who worships Allah alone will dwell eternally in the Fire.

And [He taught us] that [He won't accept faith until] one believes in the Intercession of the Prophets, then the learned, then the martyrs, and then the [common] believers according to his status and rank with Allah سُبْحَانَهُ وَتَعَالَىٰ. And those of the believers who remain and have no intercessor will be brought out by Allah's grace عَزَّ وَجَلَّ. So no believer will dwell eternally in the Fire. Rather, those who had an atom's weight of faith in his heart will be brought out.

And [He taught us] that [He won't accept faith until] one believes in the Superiority of the [Prophet's] Companions رضي الله عنهم and their order [in superiority].

And [He taught us] that [He won't accept faith until] one believes that the best of people after the Prophet ﷺ is Abu Bakr, then 'Umar, then 'Uthman, and then 'Ali رضي الله عنهم.

And [He taught us] that [He won't accept faith until] one thinks good of all of the Companions and extol them, just as Allah عَزَّ وَجَلَّ and His messenger ﷺ extolled all of them.

So all of that is from what the reports have mentioned and the transmissions have testified to. So whoever believes all of that while being certain of it, he is one of the People of the Truth and the Clannish Tribe of the Sunnah, and he has defected from the Delegation of Misguidance and the Party of Heresy.

So we ask Allah for the perfect state of certainty and the good state of firm footing for us and for all of the Muslims by His mercy. Surely He is the most merciful of those who show mercy. And may Allah bless our master, Muhammad, as well as every divinely chosen slave.